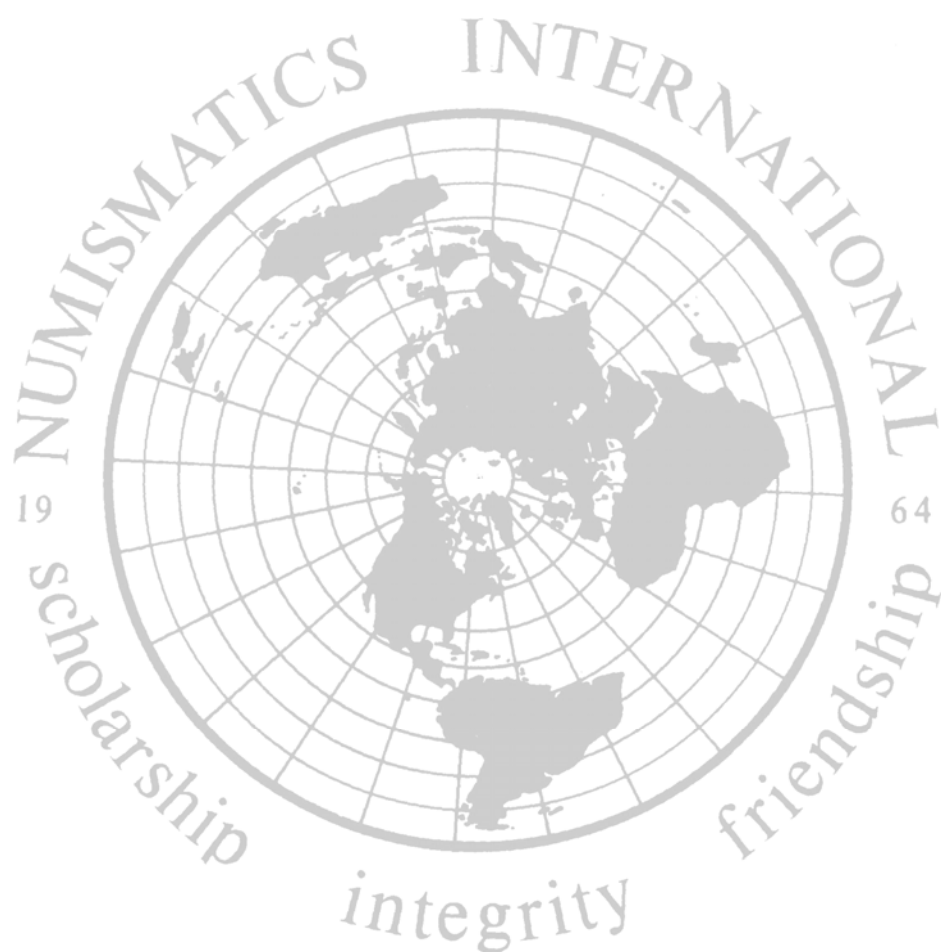


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AUGUST 2005 LIBRARIAN'S REPORT

Krause Publications

The Library would like to thank Tom Michael for keeping us current with the Krause Publications world coin series. We are in receipt of their latest issue of the 2006 Standard Catalog of World Coins, 33rd edition covering the period from 1901 to the present. While NI has an excellent library on world coins we must admit that their four volume series beginning in 1600 are used far more extensively than any other work. While this monthly report is in effect "preaching to the choir," like the old Yeoman's "Brown Book" in its time, we can think of no finer gift to a potential collector of today than a copy of a Krause Standard Catalog.

James D. Haley, Book Librarian
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From the Editor's Desk

This is a reminder that starting with the September NI BULLETIN, Herman Blanton will be taking over the position of Editor for the NI BULLETIN. Please support him with your articles, fillers, and other material to keep the NI BULLETIN interesting and containing articles of interest to the members.

Articles that are to be sent by email should be sent to hblanton@yahoo.com. Please, at least for the time being, also copy me at johnvan@grandecom.net so that I can help Herman until he gets up and running with the BULLETIN.

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**THE ST. VINCENT'S BLACK CORPS:
BOLD, LOYAL, OBEDIENT
Edward Roehrs**

“The Planter Isle”, St. Vincent, that is what they call the small island in the Caribbean. The fact that it is subject to heavy rainfall, a tropical climate, and a large volcano, whose ash gave it its rich, fertile and clean soil equals the “Planter Isle”.

The island was discovered by Columbus on his third voyage, January 22, 1498, the day St. Vincent was martyred. It was inhabited by “Yellow Caribs”. For the next century the world passed the island by, except for the Dutch and English on their way to Brazil and Guiana who used it to replenish their water supplies. Between 1629 and 1635 the European incursions into the other islands gradually drove the Caribs out of their ancestral land until only two islands where they could find land to call home, Dominica and St. Vincent.

St. Vincent remained in the hands of the “Yellow Caribs” until 1675, when, by chance, a ship carrying African slaves ran aground on the neighbouring island of Bequia. The “Yellow Caribs” offered their daughters in “marriage” and the offspring formed a new tribe called the “Black Caribs”, as their skin was closer to the skin of their fathers. Differences arose between them around 1718 and the two began to war.

The Yellow Caribs had become friendly with the French in Martinique. A small number of the French military arrived in St. Vincent hoping to help them fight against the Black Caribs. The Yellow Caribs fearing a none too trustworthy alliance with the French withdrew from the union. The French pulled out their military force and the Black Caribs were victorious. The Black Caribs then offered to sell the French land and the French accepted. They arrived with their slaves and established plantations. After a time the Caribs, fearing that they also might be forced into slavery, moved to the country-side. About a generation later they gradually moved back into the leeward side of the island, where the land was better.

War again broke out between the Black and Yellow Caribs. By this time the Blacks had learned the use of firearms from the French and drove the Yellows out. The Yellows were driven to the windward side of the island, and some fled to the island of Roatan off Honduras. The Black Caribs retained their mastery of the island and continued to sell land to the French. In the year 1743 there were 800 French settlers with their 3,000 slaves living on the island.

In 1763 the British landed and took possession of the island. The Crown made it clear that the Black Carib lands should be preserved for their use. But local powers encroached on the Black Carib lands and ignored the Royal decree. The Black Caribs objected to the seizure of their land, and the First Carib War began in 1772. The following year the Black Caribs surrendered. They signed a treaty which ceded their land to England and pledged allegiance to George III. The English then transported most of the Caribs to the Island of Roatan in the Bay of Honduras.

In June of 1779 the French landed with a force of 450 men and took the island in the name of France. The Caribs were receiving, covertly, help from Martinique. The

French tricolor flew over St. Vincent until the treaty of Versailles in 1783 returned the island to the English. The English continued to encroach on the Carib lands. In 1795 the Caribs began to rebel, they burned the cane crops and were still receiving clandestine support from the French forces in Martinique. The English feared the entire island would be lost.

At this point, the British and French were in a period of great change. The islands were in a state of unrest. England, France and Spain decided to invade Haiti. Napoleon's losses in Haiti exceeded those at Waterloo. In 1792 a French Royal decree gave political freedom to all regardless of race or color, but slavery remained. The slaves revolted and at the end of the revolt in 1794, virtually all the whites in Haiti were exterminated and the slaves were free. These events struck terror in the hearts of the plantation owners in the entire Caribbean.

The question is why the British in St. Vincent could not defend the island with regular troops from the British Isles and/or from the local populace.

The answers shall be enumerated below.

- #1 The losses due to death, in sending and maintaining British white soldiers in the Caribbean were 25%. The black soldiers' death rate was 6%.
- #2 The number one killer was rum intoxication due to the issuance of the ration of local moonshine rum which was high in fusel oil and was distilled with stills made of pewter which imparted a high percentage of mercury and lead to the rum and the imbiber. The black soldier was not addicted to rum.
- #3 The British recruit was in very poor health before he boarded the ship to the Islands.
- #4 Yellow Fever. This was treated with repeated doses of mercury and purges. The black soldier had a natural partial immunity from this disease.
- #5 The white soldier consumed large portions of salted meat; the black soldier bartered his ration of meat for fresh fruits and root vegetables.
- #6 The misnomer "ship fever" (typhoid fever) killed many due to infected and dirty transport ships.
- #7 "The incredible suffering of the European soldier in the West Indies wrote, without qualification, the grimmest in the long history of British tropical garrisons."

St. Vincent in 1795 found itself in a quandary. The islands surrounding them were afire with fallout from the American and French revolutions, freedom was the talk of the day. In 1794 slavery was abolished in all French possessions. St. Vincent needed soldiers to protect it from the French. With the rumors of uprisings on various plantations in the neighbouring islands, it needed protection from a local revolt. In March of 1795 the slaves revolted in Granada, captured the Governor with some other whites and massacred every white man at Grenville. What to do? Arm the slaves with guns and risk an uprising? Do nothing and risk the loss of their plantations?

If they formed a Black Corps to protect the Island of St. Vincent what would induce the black man to join? Unlike U.S. citizens, today, when, enlisting in the military, they lose many of their rights as private citizens, the slaves had everything to gain as

they were governed under the Colonial Slave Laws. If they could be classed as British soldiers, they would assume the rights of British soldiers which would free them from the Colonial Slave Laws. They also would receive a bounty. After an enlistment of 5 years, they would be given their freedom.

In 1694 the Mutiny Act was passed in England, promulgated to protect the enlistment of a soldier being duped into service. The Act prescribed, in general terms: that he appear before a magistrate and swear to his age, place of birth, and occupation and there were no restraints on his enlistment into military service. In 1735, the 1694 Mutiny Act was amended to read “anyone who received enlistment money from an officer and knew it to be such was considered to be a British enlisted soldier”.

The above issue, of whether one was a legitimate enlisted soldier or not, and as such, was entitled to all the rights it entailed, took many years to solve. This point, so important to the slave, was not clarified by the courts until 1807, when it was decided in the favor of the inductees.

Sir John Vaughn decided the issue in late 1794. He wrote; “I am of the opinion that a Corps of one thousand men, composed of Black and Mulattoes and commanded by British officers would render more essential service than treble the number of Europeans who are unaccustomed to the climate.” Vaughn warned the war in the West Indies could only be waged by “opposing Blacks to Blacks”.

Sometime before 1795 The St. Vincents Black Corps was formed on the island, whose sole purpose was to protect the Island itself. In March of that year the second Black Carib War broke out, in which they took an active part and contributed greatly to its successful conclusion. Their equipment was meager. Their muskets were old captured Dutch weapons. Their uniforms were a mixture of left-over British uniforms. Their shoes nonexistent.

On April 16, 1795, under the command of General Meyers they incorporated the one hundred members of the St. Vincents Black Corps into the 2nd West India Regiment. Now, as the 2nd West India Regiment, they could be used anyplace in the Caribbean, not just on St. Vincent.

The forming of this Corps had many repercussions. With the general feeling of revolution in the air and the trend toward emancipation, this was a beginning step forward for the slaves to have equal rights. This can be noted by the striking of a medal in 1795 commemorating the victory of the St. Vincent’s Black Corps over the Black Caribs and the French forces. The medal was awarded to the members of the St. Vincents Black Corps and its Officers.



The medal is described below.

Obv: ST. VINCENTS BLACK CORPS around winged figure of Victory brandishing a sword over a fallen Black Carib who had abandoned his musket.

Rev: BOLD LOYAL OBEIENT, around the standing figure of a member of the St. Vincent Black Corps who is without shoes. H.G. FEC. under standing figure.

Date: 1775

Metal: Copper, Silver, (cast) Lead, trial strikes (Obv. & Rev.).

Diameter: 48.4 mm. Known with or without hangers.

Comments: The initials of the engraver are unknown. He is believed to be a St. Vincent resident by some experts and the medal was locally made. The pair of lead squeezes or trial strikings indicate a die was made. The lead pieces do not have the artists initials under the standing Black Carib, nor do they have the period under the small "t" in St.

Rarity: Extremely Rare

References;

Betts. #530; Spink, Medal Year Book (1975) #76

Payne, A Handbook of British and Foreign Orders p.223;

Joslin, British Battles and Medals #33;

Irwin, War Medals And Decorations, plate IV.

Buckley; "Slaves In Red Coats".

SOME EARLY COINS OF KHWARAZM / CHORASMIA

David Spencer Smith NI LM#73

The early coinages of the area that became Russian Turkestan in the second half of the 19th century have been either poorly documented or virtually unknown in the West until the last decade or two. Even the names attached to geographical areas, or the limits of these areas, are not well understood in the West. During the Soviet period and after, extensive and excellent archaeological work was carried out in Central Asia and virtually all the rich results were published in Russia, in Russian. Only recently have Russian language works such as those of Smirnova (1963, 1981), Vainberg (1977), Zeimal (1983) and others filtered out of Russia, and these works are difficult to obtain. A Russian-English introductory work (Rtveladze, 1987) remains the most accessible source of information, and an important article on early Central Asian coins was published in the U.S.A. (Zeimal, 1994). Specialised works continue to be published in Russia, for example Kamyshev's recent (2002) monograph on early monetary systems in Semireche.

This article primarily concerns the coins of the Khwarazm kingdom (from the Greek *Chorasmia*), originally a satrapy under the Achaemenid Empire and independent as a kingdom from c.325 BC during the campaigns of Alexander the Great. The Kingdom centered on the Amu Darya river (the Oxus) with most settlements in the south in the richly irrigated delta of the river and fewer along the main course flowing north to the Aral sea. The nation extended across the Kizyl Kum desert to the borders of the Syr Darya (Jaxartes) - mainly in present Uzbekistan and entering Turkmenistan in the west. Very few settlements were established in this eastern region. Several towns served as capital of Khwarazm over the centuries: in the mid-17th century Khiva, due south of the Aral Sea near the western bank of the Amu Darya, replaced Urganch when the cultivated lands serving that town dried up. Khiva was established as a 'museum' by the Soviets and New Urgach became the current capital of the region.

Beyond the western periphery of this kingdom were the lands of the Dahae Sakas, Scythian tribes living on the lowlands of the south-eastern Caspian. Mitchiner (1973) introduces these issues as "*Coinage of the Dahae in Choresmia*." While not part of the Khwarazmi kingdom, their proximity makes it convenient to deal with their coinages here. The influence of the Dahae dwindled during the 1st century BC as Parthian strength grew. The demise of the Dahae coinage coincides approximately with the start of the true coinages of Khwarazm.



FIG. 1

Figure 1 illustrates an early (330-250 BC) hemi-drachm of the Dahae, inscribed 'Saka' in Aramaic, with a standing Herakles and a seated Zeus (Mitchiner, 1973; Fig. 3). Mitchiner next considers coins produced between 250 and 130 BC as the "Middle Period." Many of these small silver coins bore the king's head on the obverse and a stylized archer on the reverse. Any legend was in Aramaic. An example of an issue of King Atala is shown in Fig. 2 and of King Tavr'aka in Fig. 3. An anepigraphic series with a horse's head on the reverse falls into this category. The 'Late Period' Mitchiner (1973) extended from 130 BC to c.1A.D. A "horse's head" series occurs again (Fig. 4) and many of these drachms, diobols and obols have a bearded king's effigy on the obverse and an archer on the reverse (Fig. 5); some kings are noted as "the Dahae".



FIG. 2

From about the start of the Common Era (1 AD), Khwarazm proper (often misspelled as *Khwarezm* in modern accounts) became an independent kingdom. After the early centuries Khwarazm survived Sassanian incursions during the 3rd to 7th centuries, and the Turkic Empire from the 6th to the 7th centuries. These intervening years probably account for the decline in coin quality during the period, but the initiation of coinage in Khwarazm was spectacular. Over the centuries, a long series of silver and copper/bronze coins were issued, and the remarkable feature of the series is that all coins are very rare or extremely rare, and several are unique. The



FIG. 3



FIG. 4



FIG. 5

best sources of information on these coins are Vainberg (1977) and a recent well illustrated Internet Catalogue on *Coins of Central Asia* (Shagelov & Kuzmenko, 2002) which draws on Vainberg and which also provides useful information on the history of each region discussed.



FIG. 6

The first coin in this series is a unique tetradrachm (in the Hermitage Collection, St. Petersburg) (Fig. 6) which was illustrated recently as a line-drawing (Smith, 2000), and shown in Mitchiner (1995; No. 497). It is a remarkable imitation of a tetradrachm of Eukratides I of Bactria, but which includes a Khwarazmi/Chorasmian *tamgha* to left of the horse on the reverse. This coin is dated to the late 2nd century BC, around the time of the first Eukratides imitations produced in northern Afghanistan. The second coin (Fig. 7), also unique, is dated to the 1st century BC, presumably on archaeological stratigraphic grounds, and illustrates an unknown ruler. Again, the coin is based on the Eukratides issues, but differs from the last in the bust and head dress, while the reverse again shows garbled Greek lettering. Both of the Dioscuri are shown, sketchily, on the reverse.



FIG. 7

The next tetradrachm, while not unique, is extremely rare, with only five specimens at present known. That illustrated in Fig. 8a is in a private collection in the Czech

Republic. The reverse includes a single horseman rather than the two Dioscuri, and the totally garbled Greek legend is arranged as in the later issues of Eukratides which cited him as “*the Great King*”, with the *tamgha* behind the horse. A specimen in a recent auction (Triton VIII) is identified as an issue of King Artav (Artabanos) though the basis for this determination is not given. The Khwarazmi king’s bust is entirely different from the Eukratides model; he headdress is an ornamental crown rather than a helmet. He bears a conspicuous earpiece and his finely engraved image includes a beard that extends well beyond the circlet to the right (Fig. 8b), and the reverse is also illustrated. Despite the great rarity of this coin, the single example in Russia illustrated in Vainberg (1977), Mitchiner (1975) and Göbl (1967), readily identified by a chip in the flan (Fig. 8a), was struck from different dies from that in Fig. 8a. Furthermore, comparison between the reverses of 8a and 8b show that the Greek lettering differs, though each is completely garbled and unintelligible.



FIG. 8a



FIG.8b

Thereafter, several silver issues, supposedly of the 2nd, 3rd and 4th centuries, are shown in Vainberg (1977) and in Shagelov & Kuzmenko (2002). They are based on Eukratides but increasingly deviant, and these are invariably described as ‘extremely rare’ or ‘unique’. These include a tetradrachm of King Artramush (Fig. 9), from the late 2nd – early 3rd centuries AD, a drachm or tetradrachm of King Vazamar (Fig. 10) with an eagle crown, from the second half of the 3rd century and (Fig. 11) a much cruder version of this coin in bronze. A coin of King Bivarsar (Fig.

12) is dated to the first half of the 4th century. A bronze coin of the same century (Fig. 13), optimistically described (Shagelov & Kuzmenko, 2002) as bearing a “crowned head of beardless king” and a *tamgha*, is attributed to an unknown ruler. A very crude bronze of a King Siyavaspars, c.5th century is shown in Fig. 14, and another issue of the same ruler in Fig. 15.



FIG. 9



FIG. 10



FIG. 11



FIG. 12



FIG. 13



FIG. 14

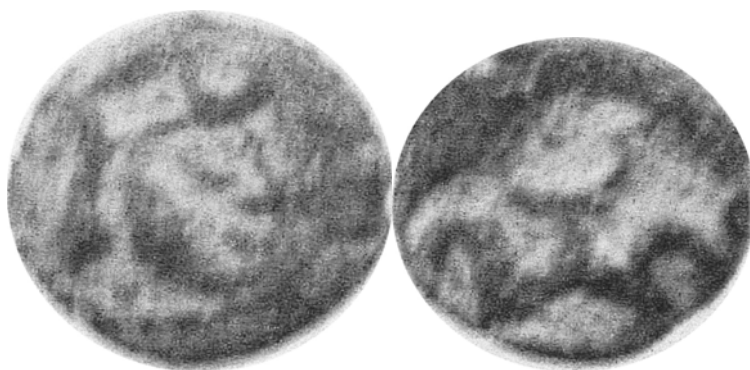


FIG. 15

Despite Sassanian depredations, in the 6th and 7th centuries coin design and production in Khwarazm reached a level not matched for the previous six or seven hundred years. A relatively well engraved drachm of King Bravik (mid-6th century) is shown in Fig. 16, and an excellently engraved and struck tetradrachm of the same ruler is shown in Fig. 17. Bronzes are invariably much cruder than silver issues and Fig. 18, of King Azkatswar (early 8th century), is no exception, but a decent bronze of this ruler is shown in Fig. 20. A superior, if not spectacular tetradrachm of King Schram is shown in Fig. 19, and a quite elegant silver drachm of King Sawshafan (mid-8th century) is shown in Fig. 21. An above average bronze example is seen in Fig. 20, a coin of King Azkatswar I, from early 8th century. A bronze that replaces the king with a horse but retains the essential *tamgha* (Fig. 21) is attributed to an unknown ruler of the early 8th century. A quite elegant silver drachm of King Sawshafan (mid-8th century) is illustrated in Fig. 22 in which, as elsewhere, the ruler's name is inscribed in Khwarazmi/Sogdian on the obverse. A decently engraved bronze coin of the same ruler is shown in Fig. 23. An extremely rare bronze of an unknown ruler of the early 8th century, with a horse and swastika on the obverse and the inevitable *tamgha* on the reverse is shown in Fig. 22.



FIG. 16



FIG. 17



FIG. 18



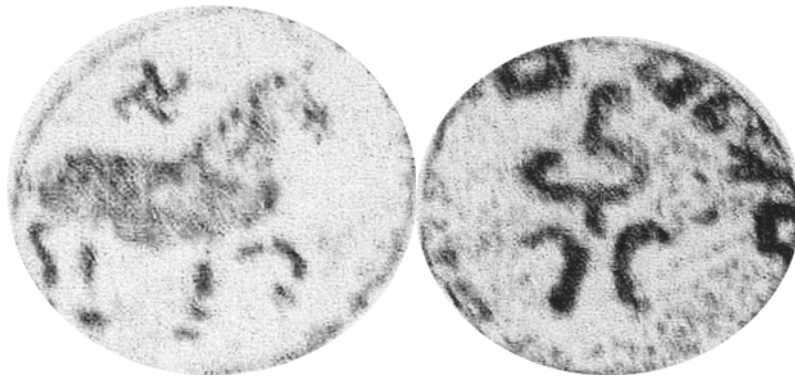
FIG. 19



FIG. 20



FIG. 21



FIG, 22

Late in the 8th century the Khwarazmi kingdom collapsed, a victim of the devastating and destructive Muslim/Arab invasion and conquest. At this time, King Azkatswar II adopted Islam and took Abd'allah as one of his names. An extremely rare silver coin of his reign is shown in Fig. 23 which does not seem to bear any indication of his allegiance to Islam, (and presumably predated this event), and matches the general pattern of drachms of previous rulers of the 3rd to 8th centuries. In Fig. 24 is shown an equally rare bronze coin with a horse and a swastika *tamgha* on the obverse, and with an Islamic reverse based on Abbasid issues -- almost the end of indigenous coinage of Khwarazm. At least one Arab issue matched earlier issues of Khwarazm: a silver drachm of Fazi bin Sulaiman, governor of Khorasan 783-787. A rather inferior specimen of this excessively rare issue identified by a Kufic legend on the reverse (which does not reproduce satisfactorily) appeared in a recent auction (Spink, 2005). Thereafter, typical Arab issues became the standard in Khwarazm.



FIG. 23



FIG. 24

The coins illustrated comprise less than one-third of the issues in Vainberg (1977) and numerous kings are not mentioned here. It may well seem tedious to read through a list of otherwise unknown and very obscure Central Asian rulers, some known only from their coins, but it seems that there is no other instance where a kingdom that lasted for nine centuries is documented largely by coins of great rarity, and which are virtually unknown in the West. For the majority of coins mentioned above, no specimen is housed in any western museum collection. Even the extensive excavations by the Soviet Union and Russia have left most issues between very rare and unique.

Several other regions of Central Asia in the ancient to early medieval period issued coins, and the introductory sections in the Catalog of Shagelov & Kuznetsov (2002) provide useful summaries, from which the following details are abstracted. Of these regions of Central Asia, the best known (or perhaps the least obscure!) are *Chach* and *Sogd* (or *Sogdiana*), overviews of which are planned for future articles in the *NI Bulletin*. In brief, Chach was an ancient medieval state situated in the Jaxartes (Syr Darya) River basin, around the oasis of Tashkent, and thus east of Khwarazm. The coinage of Chach started in the 2nd to 3rd centuries AD with bronze issues. Later, during the 7th and early 8th centuries, when Chach established relations with China and acted as intermediary between Turkic and Sogdian cultures, a vast variety of crude bronze coins were issued from the many local regions (domains) in the region.

The second region that will be considered later is *Sogd*, originally an important satrapy of the Achaemenid Persian state. It lay south of Chach, in present Uzbekistan and Tajikistan. Its first coins were imitations of Euthydemus tetradrachm prototypes, primarily from the oasis of Bukhara, minted to the Persian standard, then becoming progressively cruder and more debased, tetradrachms with or without Aramaic legends, and lastly coins of a succession of rulers of the Yueh-Chi in Sogd - nomadic tribes reaching this region of Central Asia from China and later becoming powerfully established in Afghanistan. A succession of generally very rare coppers were produced in Sogd during the early medieval period, followed by a series of silver drachms copying coins of Varahan V, the so-called Bukharudats coins. After the Arab conquest, these issues were modified to fit the Abbasid coinage, and names of the caliphs were added behind the ruler's head.

Figures.

Most of the figures are taken from Vainberg, via Shagelov and Kuzmenko (2002), with the authors' permission. Figures 4 and 19 are taken from Dmitry Markov's Mail Bid auction #6 of December 9-10, 1998, with his permission. Coins illustrated in

figures 1, 2, 3, 5, 8b, 16 and 21 are in the author's collection. Magnifications are varied: Dahaeen Saka issues are reproduced approx. x2. Tetradrachms (Figs 6-9) are c30-35mm in diameter; bronzes are from 12mm to 24mm in diameter, and silver drachms are c24mm in diameter.

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NOTE: an extensive bibliography of works on early coins of Central Asia (almost all in Russian) is given in Shakelov & Kuzmenko (2002).

OUR LADY OF RANSOM (AND MERCY)

Bob Forrest, Manchester, England, NI #2382

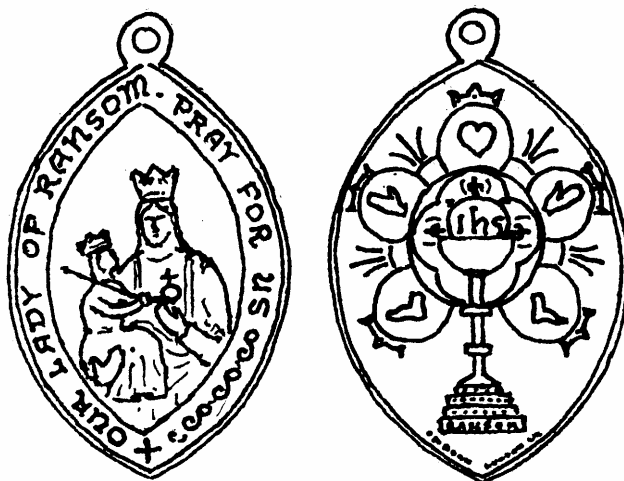


FIG. 1

The bronze medal shown here '1 1/2 times actual size in FIG. 1 has on its obverse a Madonna and Child with the legend OUR LADY OF RANSOM PRAY FOR US. On its reverse is a Chalice, from which rises a Host inscribed with the Christian monogram IHS, the whole being surrounded by five lunettes containing a heart, two hands and two feet, representative of Christ's five wounds at the Crucifixion. Interesting and unusual as this reverse is (1), it is the obverse that concerns us here: Our Lady of Ransom.

The Guild of Our Lady of Ransom was founded in 1887 by Father Philip Fletcher and Mr. Lister Drummond, both converts to Catholicism. Its avowed aim was the restoration of England to the Catholic fold, as graphically explained in the following extract from the Catholic Truth Society biography of Father Fletcher (2):

"To ransom souls from the captivity of error." Such was the new Guild's first and chief intention — to win the English people back to Catholic allegiance, by prayer and by bold public proclamation of faith. Father Fletcher and his co-founder had before their minds the picture of two great exemplars in the work of ransom: St Peter Nolasco and St John of Matha. It was an inspiring thought that even as the Mercedarians and the Trinitanans had engaged themselves, centuries ago, in the work of ransoming Christian slaves in the East from captivity to the infidel, so here, in our own land, the faithful of all classes would take part in a crusade on behalf of captives spiritually fettered, bound in chains of ignorance and misunderstanding. A new and mighty company of Ransomers should go forth in a crusade "for God, Our Lady, and the Catholic Faith" — for that was the stirring battle-cry adopted; and on their lips there were to linger daily the dying words of Blessed Henry Heath: "Jesus, convert England; Jesus have mercy on this country." (p.8-9)

The missionary zeal in this passage is wonderful. Such zeal is not as fashionable now as it once was, of course, though even today there are many in both Catholic and

Protestant camps who believe that those in the other camp are locked in “the captivity of error” and “bound in chains of ignorance.” As an impartial observer, I have never been able to understand why each just can’t leave the other to get on with worshipping their God as they see fit, instead of trying to convert them, and, if that fails, hurling insults at them, or worse, launching physical attacks on them. (There is some unintended irony in the use of the words “crusade” and “battle cry” in the above quoted passage!) Christian missionary zeal, be it Catholic or Protestant, seems to lead all too often to distinctly un-Christian outcomes, but there it is. The Guild of Our Lady of Ransom is still active today, operating out of a headquarters in Wimbledon, South London, though apparently with less emphasis on converting the opposition, and more on sharing Christian Unity with them.

The above mention of St Peter Nolasco and the Mercedanans is of some interest. Peter Nolasco (3) was born of a noble family in Languedoc in about 1189, but as a young man he settled in Barcelona, where he served as the tutor to James I of Aragon. It was in Barcelona in 1218, when Spain was largely under Moorish control, that the Virgin Mary appeared to Peter in a vision, and requested him to found a religious order devoted to the ransoming of Christian captives from the Moors (hence “Our Lady of Ransom”). The original name of the Order was apparently “La Orden de la Virgen Maria de la Merced de La Redención de los Cautivos de Santa Eulalia de Barcelona”(4), which, not surprisingly, came to be shortened to “La Orden de Nuestra Señora de La Merced” or simply “La Orden de la Merced”. The word “merced” is now most commonly translated as “mercy”, of course, but in these titles it carries the alternative sense of a favour, benefit or kindness (hence the link with “mercy”) bestowed without expectation of anything in return (5). The full original name of the Order, as given above, would thus translate as “The Order of the Virgin Mary, for the benefit of the redemption of captives, of St. Eulalia, Barcelona” (their first headquarters was in the Convent of St. Eulalia in Barcelona, built in 1232.) But the more usual translation of “merced” tends to hold sway, so that “La Orden (de Nuestra Señora) de la Merced” is often referred to as “The Order (of Our Lady) of Mercy”(6). As indicated earlier, the Order also became known as Los Mercedarios (the Mercedanans), under which name it is still in existence (7), though of course the ransoming of captives from the Moors has long since gone, to be replaced by general apostolic and charitable works on an international scale.



Fig. 2

The Spanish aluminium medal shown 1 1/2 times actual size in fig.2 relates to the modern Order. On its obverse is an image of the Virgin Mary (NTRA. SRA. DE LA MERCED = Our Lady of Mercy) with two devotees, presumably Mercedarians, at her feet. The shield between them is that of the Order, the upper Maltese Cross representing Barcelona and the lower four bars representing Aragon (8). The reverse of the medal is a standard image of Christ revealing his Sacred Heart.

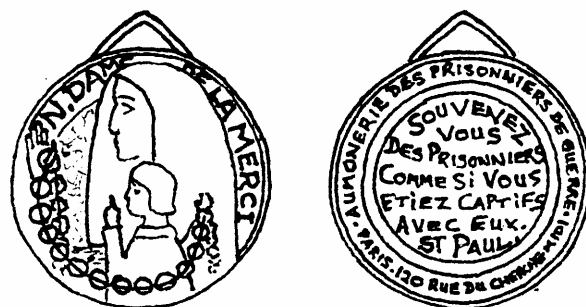


FIG. 3

The French aluminium medal shown actual size in fig.3 is an interesting relative of fig.2 -- or at least, I think it is -- which preserves in part the original aims of St Peter Nolasco's Order, in that concern for the captives of the Moors has become concern for prisoners of war (specifically the Second World War.) The obverse shows the Virgin Mary and the young Christ holding a chain of captivity between them, with the legend N.DAME DE LA MERCI, which is the French equivalent of the Spanish legend of fig.2, "Our Lady of Mercy". The reverse peripheral legend reads: AUMONERIE DES PRISONNIERS DE GUERRE (= "Almomy of Prisoners of War" at the top) and PARIS. 120 RUE DU CHERCHE-MIDI (bottom). The central legend reads SOUVENEZ VOUS DES PRISONNIERS COMME SI VOUS ETIEZ CAPTIFS AVEC EUX (= Remember prisoners as if you were captive with them) — a "quote", as it tells us, from St. Paul (actually a paraphrase of Hebrews 13.3.) I know nothing of the Almonry, I'm afraid, beyond this medal of theirs, and three booklets published by them in the Second World War (9). Perhaps some reader can supply some information?

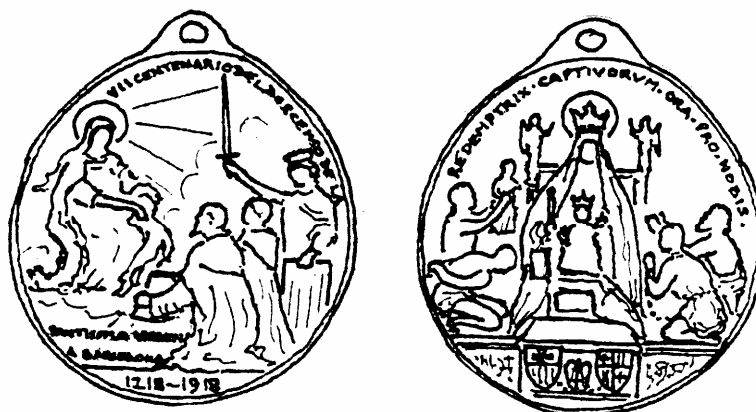


FIG. 4

Our final medal for this article takes us back to Spain and the founding of the Order of Mercy. The medal is aluminium and is shown actual size in fig.4. Its obverse shows the Virgin Mary seated before St. Peter Nolasco, St. Raymond of Peñafort (considered by some to be a joint founder of the Order (10)) and James I of Aragon (the royal patron of the Order), with the legend VII CENTENARIO DEL DESCENSO DE LA / SANTISIMA VIRGEN A BARCELONA / 1218-1918 (7th centenary of the descent of the Most Holy Virgin at Barcelona, 1218-1918.) The reverse shows the Virgin enthroned, with the Infant Jesus in her lap, and surrounded by an assortment of liberated and suitably grateful captives, the accompanying legend reading REDEMPTRIX CAPTIVORVM ORA PRO NOBIS (Redeemer of captives, pray for us.) In the exergue is the monogram of Mary, flanked on the left by the shield of the Order and on the right by that of Barcelona. This graphic reverse well illustrates why in Spain to this day, Our Lady of Mercy is regarded as the special patron of prisoners.

Notes.

1. For some medallic illustrations of the symbolic connections between the Chalice and Host of the Eucharist and the Crucifixion see "A Miscellany of Symbols" in *NI Bulletin*, September 2001, p.²⁵⁵⁻⁷.
2. G. Elliot Anstruther, *Father Philip Fletcher* (1936).
3. There is a good account of him in H. Thurston & D. Attwater, *Butler's Lives of the Saints* (1956), vol.1, p. 185-7. See also the article "Mercedarians" in C.G.Herbermann et al., *The Catholic Encyclopedia* (1907-1914), vol.10, p.197-8.
4. J.W. Brodman, *L'Orde de la Mercè* (Barcelona, 1990), p.173.
5. My thanks are due to Juan José Moreno y Casanova for this explanation and for drawing my attention to the source cited in note 4.
6. As, for example, in the article in *The Catholic Encyclopedia* cited in note 3 above.
7. See the web-site: http://www.solar.com.br/~ommerce&en_ordem.html
8. Juan Ferrando Roig, *iconografía de los Santos* (1950), article "Pedro Nolasco" (p.224).
9. *Prières du Prisonnier* (1940); *Les Capifs, poème dramatique en quatre tableaux, présenté au Stalag XIIIJC a Paques* (by François Vallery-Radot, 1941); and *Pensez a ceux qui sont encore là bas* (1944). No author is cited for the first and last.
10. For example, Clemens Jockle, in his *Encyclopedia of Saints* (1997), p.365 (article "Peter Nolasco") unequivocally refers to Raymond of Peñafort as a co-founder of the Order. However, the Benedictine Monks of St. Augustine's Abbey, Ramsgate, in their *Book of Saints* (1994), p.476 (article "Raymund of Peñafort") regard this claim as "still open to controversy."

The June Issue of the NI Bulletin has to be a first. Three articles by three authors on Pig Money, POG Money and Pul Money? To make the issue complete, there should have been this short filler article from Joel Anderson's Spring/Summer Catalog on Pot & Pan Money.

POT & PAN MONEY FROM AFGHANISTAN

This unusual copper Falus from the city of Kandahar in Afghanistan was made from old cooking pots. Copper was cut from old pots, pans and other utensils, then folded up and flattened between a pair of dies. The result is a most unusual coin. The coin dates from about 1680 to 1700. An example is shown at the right.



(Submitted by Elmore Scott with permission from Joel Anderson). (www.joelscoins.com)

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Numismatic Extracts from Selected Literature, submitted by C. D. Carson

[T]hat all foreign coins and currencies shall be estimated according to the following rates: each pound sterling of Great Britain, at four dollars forty-four cents; each livre tournois of France, at eighteen cents and a half; each florin or guilder of the United Netherlands, at thirty-nine cents; each mark banco of Hamburgh, at thirty-three cents and one third; each rix dollar of Denmark, at one hundred cents; each rix dollar of Sweden, at one hundred cents; each ruble of Russia, at one hundred cents; each real plate of Spain, at ten cents; each milree of Portugal, at one dollar and twenty-four cents; each pound sterling of Ireland, at four dollars ten cents; each tale of China, at one dollar forty-eight cents; each pagoda of India, at one dollar ninety-four cents; each rupee of Bengal, at fifty-five cents and a half; and all other denominations of money in value as near as may be to the said rates...

U.S. Customs Act, 1789

Concerning the payment of customs dues in foreign coins] the gold coins of France, England, Spain and Portugal, and all other gold coins of equal fineness, at eighty-nine cents for every pennyweight. The Mexican dollar at one hundred cents; the crown of France at one dollar and eleven cents; the crown of England at one dollar and eleven cents; and all silver coins of equal fineness at one dollar and eleven cents per ounce.

U.S. Customs Act, 1789